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FOR THE GOSPEL MESSENGER.

SERMON NO. XXXV.

FOR THE EASTER SEASON.

John xx. 28.

“And Thomas answered, and said unto him, My Lord and my God.”

THE recollection of the Apostle Thomas is naturally associated with the resurrection of our blessed Saviour. If we are surprised at his incredulity in relation to that event, and ready to censure him for it, we cannot but be thankful that his conduct has been overruled to the great furtherance of the Christian cause, and we must admire, and honor him for the frankness with which he avowed his error, and his affectionate address to the Saviour: “And Thomas answered, and said unto him, My Lord and my God.” A sketch of his life, and some of the reflections suggested by it, will, it is hoped, be considered an appropriate subject for the Easter season. His name, Thomas, is of Hebrew origin, and signifies a Twin; and his name Didymus has the same meaning in the Syriac language. We have no account of his parents. They were probably without rank or riches. “God hath chosen the poor of this world” “Not many mighty, not many noble are called.” In every age, He hath bestowed celestial dignity, and immortal distinction on many in the lowest rank of society: the obscure, the indigent, and the illiterate, as if to shew the worthlessness of worldly distinction, and that he is the source of true honor.

The occupation of Thomas was that of a fisherman. In this business full of hazard, of uncertain profit, at best affording a moderate return for much trouble, and among the humblest which man exercises, there may be circumstances peculiarly fitting the temper for the dangers, and labors, and failures, and patience, and anxieties, to which the first ministers of our Lord were exposed. And to these circumstances he seems to allude, “Follow me, and I will make you *fishers of men*.” “Henceforth thou shalt *catch men*” But on this humble occupation the blessed Jesus conferred a still higher honor by exercising it himself, or, at least, by accompanying and directing his friends when they were engaged in it. There is a tradition

that our Apostle received from his parents a religious education. And this is very probable, for the pious are generally such as have been "brought up in the nurture and admonition of the Lord;" and it appears that most of the early disciples, though not versed in literature, had much acquaintance with the Hebrew Scriptures, and together with many other pious Jews, were looking out for the consolation of Israel, the Messiah.

Few incidents are recorded of this Apostle. Indeed, three of the Evangelists say nothing particular respecting him. But his ardent attachment to our Lord could not pass unnoticed by the affectionate John, and he, on three occasions, introduces him to our attention. The first occasion was highly honorable to his piety. Our Lord had heard of the death of Lazarus, and proposed to go to Judea, to restore him to life. The Apostles, in general, remind him of the late attempt at that place to stone him. Their counsel was, Stay and save both thyself and us. The counsel of Thomas was, Go at the call of charity, and, "Let us also go that we may die with him." He was desirous to have the miracle performed, as it would do honor to his Lord, and confirm the faith of his disciples. Probably he had a friendship for Lazarus, and a sympathy with his afflicted sisters. He does not appear *now* to have any want of faith in our Lord's power, and particularly in his ability to raise the dead; such as he afterwards exhibited. His declaration exhibits a proper Christian courage, for he seems to have anticipated death; and a confidence that his master was under divine protection, and that if death should ensue from his journey it would be a blessing. Above all, it shows an attachment for his master, a resolution to stand by him in every extremity, and count it joy to suffer and die for his sake. It resembles the ardour of Peter, "Though all should forsake thee yet will not I," unmingled, however, with the self-estimation of that Apostle, which was so awfully punished, for Thomas does not say "I will go and die with him," but modestly connects his own determination with an affectionate invitation to his brethren, "Let us also go that we may die with him."

The second incident recorded of this Apostle illustrates his inquisitiveness after religious truth. Our Lord was comforting his disciples with a prospect of heaven, in which there are many mansions, and where he would prepare a place for each of them suitable to their respective characters. He added "Whither I go ye know, and the way ye know." The place was his father's house, and the way, most obviously, was faith in him as the Saviour of sinners. But Thomas either having been inattentive to the discourse, or wishing a more particular account of heaven, said "Lord we know not *whither* thou goest, and how can we know the way." It may be observed, that here he asks information for his *brethren* as well as for himself, and that if he was slow of understanding, he was not too proud to seek instruction.

On account of his question, though it may seem unnecessary, there is reason to be thankful, since it was the occasion of that delightful summary of the gospel—"Jesus said unto him, I am the

way, and the truth and the life; no man cometh unto the father but by me." How remarkable is the condescension of our Lord to the weakness of this man's understanding! He does not reprove his dulness, but accommodates himself thereto, and is willing to give the docile, though unapt learner, "line upon line and precept upon precept, here a little and there a little." He does not "break the bruised reed, nor quench the smoking flax." And if he is so condescending, how much more should a human teacher, (forasmuch as he also is compassed with infirmity,) have compassion on the ignorant, and on them that are out of the way.

The incredulity of Thomas respecting the resurrection of our Lord is the most remarkable incident of his life. He doubts, notwithstanding the testimony of those Apostles, whose veracity was never impeached, and he intimates that he would not be convinced even if he *saw* the Lord, that nothing would satisfy him but the concurrent testimony of his sight and touch. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe." Now this incredulity was very sinful, for the old prophets, and our Lord himself had predicted his resurrection; and Thomas had seen our Lord twice raise the dead, and had heard him say, "As the father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "I am the resurrection and the life." Our Lord though sensible of his faults had no doubt of his sincerity, and with the same condescension formerly exercised towards him, satisfied all his scruples. He appeared to him and called him to his *own* test, "Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless but believing." It is thus the great doctrine of the resurrection has had the most satisfactory attestation, and the error of Thomas has been converted into a blessing to the world. But how must he have been overwhelmed with shame for his unbelief; with gratitude for the condescension of his Lord; with a deep sense of unworthiness of such a favor, and with joy that his faith was now established. With such mingled emotions, he doubtless fell on his knees, raised his hands and his eyes to his Saviour, and with emphatic ardour exclaimed: "My Lord and my God." Probably he could say no more, for his feelings had deprived him of the facility of utterance. He could have said no more to express his faith, and admiration, and thankfulness, and joy, if he had said ever so much. "This is indeed, (says the judicious Hales,) the most signal and important confession of faith in Christ, to be found in the gospels. It clearly and distinctly recognizes his proper sovereignty and divinity, as our immediate *Lord* or Governor; and our future Judge or mighty *God*, the arbiter of the destinies of mankind, as our Lord himself asserted. It is also the most satisfactory and convincing; for it was extorted from a disbeliever, or obstinate unbeliever, after he had for an entire week, resisted the most authentic and credible human testimony of a "cloud of witnesses" of the resurrection, and was only borne down irresistibly, by "many infallible proofs"

addressed both to his senses and his understanding." The same critic observes, that this declaration of Thomas cannot be considered as an exclamation, as some have maintained, for it would then have been in the vocative case, "*Oh my Lord, Oh my God,*" whereas, in the original, the words are in the nominative case, and therefore would be properly rendered "*Thou art my Lord and my God,*" "*thou art,*" being an ellipsis, that is, to be supplied by the reader, of which he cites several examples from the gospels. With this corrected translation, it is one of the plainest assertions of our Lord's divinity contained in the Scriptures, and appears as an act of prayer, or homage, immediately addressed to him. "And Thomas answered, and said unto him, *Thou art my Lord and my God.*" His faith had been slow, and cautious, and wavering, but now it was fixed and lively. Our Lord acknowledges its genuineness, and gently rebukes him in that instructive declaration, "Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." Here is strong encouragement for the great mass of Christians. They have not had the testimony of their senses, but they have been satisfied with that testimony, sufficient to satisfy a reasonable mind, which God hath seen fit to bestow. They have not presumed to dictate to the Almighty, but have been thankful for the light which has been vouchsafed them. Verily they shall not lose their reward. God hath pronounced them "Blessed." It has been supposed, that our Lord in this commendation had a particular reference to St. John, who was the first to acknowledge the resurrection of his master, and the only one of the Apostles who believed it before he had *seen* him. And so he appears at once gently censuring the incredulous Thomas, and commending the faithful John.

In the Scriptures, there is no farther account of Thomas, but ecclesiastical history informs us that, like the rest of the Apostles, he was active and successful in the sacred ministry, that he went to the East and laboured, particularly in India, in which country he is reported to have baptized those Magi, who had visited the infant Jesus; and to have planted the flourishing Church now existing there. He died, as his brethren, a martyr to the religion of Christ. It is said that the Brachmans assaulted him in a place to which he had retired for private devotion, and that he was killed while in the very act of prayer, perhaps repeating his pious ejaculation, "*My Lord and my God.*" The believers in India, are still called the Christians of St. Thomas, and they observe as a religious festival the Sunday after Easter, "in memory of the confession which St. Thomas on that day made of Christ;" and also the first day of July, in every year, on which occasion, they visit the tomb of this martyr. It may not be irrelevant to observe, that these Christians have been recently visited by missionaries of the Church of England, who found them perfectly free from the errors of those Christians who had come from Europe, by whom they were surrounded, and remarkably similar in their doctrines and ceremonies to our Church, strenuously asserting the necessity

of three orders in the ministry ; the obligation of infant-baptism ; and the expediency of forms of prayer. The resemblance between this apostolic Church, and our own, is a discovery which cannot fail to confirm our preference, and increase our attachment to it. That the converts of *St. Thomas* should be eminent in the Christian world, for the purity and steadfastness of their *faith*, is a circumstance at once singular and interesting.

My brethren, the example of this Apostle calls us to love our Lord Jesus Christ, even unto death. How interesting does he appear when he spurns the timid suggestion of his brethren, and nobly resolves to accompany his master into the extremity of danger! How gratifying to our Lord to find, at least, one of his chosen companions who was willing to suffer and to die for his sake! To his ardent affection may perhaps be attributed the favors he received; the mercy which overlooked his incredulity, and graciously confirmed his faith, for it is expressly said: "Charity (i. e. love) covereth a multitude of sins." Let us imitate this devotion to our Lord. And when we remember that he spared not himself, but submitted to death, even the cross for our sakes, we surely should be willing, if so called, to die in his service.

This example calls us to seek earnestly the knowledge of religion. It is the most important knowledge, and is open to the humblest capacity. Its great teacher is our Lord Jesus Christ. He will bear with the slowness of the understanding, and all the infirmities of the mortal nature, and the humble inquirer, even as *Thomas* was, will be guided by his holy spirit, into all truth.

Lastly, This example calls us to beware of infidelity. The prevalent infidelity is exactly like that of *Thomas*, an unwillingness to receive any testimony but that of one's own senses, and indeed a scepticism even in relation to that. Let us remember that the wisest of beings has pronounced this incredulity both unreasonable and sinful. And let us seek diligently the blessing of those who have not seen, and yet have believed.

The faith, which sees him who is invisible inspecting every thought, word and deed of man, ready and able to reward or punish. The faith, which beholds Jesus on the cross, the only sure hope of the penitent sinner. The faith, which sees, as present, the joys of heaven, and the terrors of hell, cannot fail to produce resignation under temporal losses, and a hope that will brighten the darkest scenes of life. It will naturally improve the moral character, and prepare man for the society of the just made perfect. In this view, it is a blessing of the most valuable nature. Let us by all means cultivate it, as the proper comfort under sorrow, the best zest of life, and the means of preparing us for the heavenly inheritance. Let us meditate on the eleventh chapter to the Hebrews, and remember that it was faith which supported the patriarch, the apostle, and the martyr, under their trials, enkindled their hopes, and finally rendered them, in time and eternity, the happiest of mankind.

FOR THE GOSPEL MESSENGER.

A TRACT,

On the subjects of, and mode of administering the Christian Sacrament of Baptism. (Continued from page 109.)

SECTION III.—*On the Obligation to bring Infants to be baptized.*

This obligation results from the fact, which is not denied, that the Church of God was in the beginning opened to them. If they have a right to enter the Church, they have a right to baptism for it is the gate of the Church; and as they cannot come forward of themselves, it is the duty of their parents or other friends to bring them to Christ, that is to his Church.

But it has been said: God has not declared his Church to be *still* open to infants. We reply such a declaration is not necessary. He has not declared it to be shut, and therefore we presume it to be still open. What is the date of the Church? Not the ministry of our Lord Jesus Christ, for he was made a member of the Church, which, of course, must have had a prior existence. The Almighty never had, at the same time, two Churches on earth, for our Lord threatened the Jews (and the threat was executed) that "the kingdom of God," (i. e. his Church) "should be taken from them, and given to a nation bringing forth the fruits thereof." And we read, that our Lord hath broken down the middle wall of partition between the Jews and Gentiles, and made both one, that is, united them in one Church. "There was a never a moment, when one Church ceased to exist and another commenced, but the old and new members blended together, and thus perpetuated the Church."* What then is the date of this one Church? It was instituted immediately after the fall, that is, as soon as the occasion for it occurred. It was *then*, at the most appropriate time, (the time which all societies whether charitable, political, or social, naturally select for this purpose,) that the question of membership was settled. The Church was then opened to infants. The privilege of entering it has never been withdrawn, by the only authority which could withdraw it, the authority of God, which had conferred it. The pious parent, as he justly values so high a privilege, will not neglect to secure it for his children.

We may recur to another illustration. The Church is a school in which human beings are prepared for the immortal state. Whether this school should offer its advantages to grown persons, or to children, or to both, is a question which, of course, was determined by its founder. It is true, as the founder is also the governor, he may change the character of the school, but unless there be satisfactory evidence that he has done so, parents ought to continue to bring their little ones into it. And they ought not to

* Jerram on Baptism, p. 43.

cease so doing, until he who alone hath authority shall say to his ministers: Suffer them not, and forbid them, to come.

It is the duty of the ministers of Christ to administer baptism. To whom? Look at their commission. "Go ye and teach (more properly make disciples of) all nations, baptizing them, &c." A nation is a general term which includes man, woman, and child. They are then to baptize infants, under such restrictions of course, as the word of God prescribes. If it be the duty of ministers to baptize infants, it is the duty of parents, or guardians, to bring them forward, for that purpose, since they cannot come of their own accord, just as those pious persons, of whom we read in the gospel, who not only sought Christ for themselves, but also brought their children into his presence to obtain his blessing.

The obligation of infant-baptism, is impressively urged by St. Peter, in that text: "Repent and be baptized every one of you—for the promise is to you, and your children." Deeply affected by his preaching, the multitude anxiously inquired, what they should do to be saved. He replied, in the words quoted above, as if: You must repent. You must be baptized, in the name of Jesus Christ, thereby testifying your sense of dependance on *him*. Your children also must be baptized, for they too are parties in the covenant with God, through Jesus Christ. The promise of God, that is his part of the covenant, concerns both your children and yourself, and therefore you are both entitled to the seal of that covenant, which seal is baptism. That this is a correct exposition of the text, will appear from comparing it with Genesis xvii. 7, where the Lord said to Abraham, "I will establish my covenant between me and thee and thy seed." The covenant or the promise, (for they mean the same) was to Abraham and his seed, therefore they as well as he received the sign and seal of the covenant. The promise is to the Christian, and his children; therefore they as well as he are to have the sign and seal of the promise, which now is baptism, as formerly it was circumcision. These texts from the Old and New Testament are parallel, and the one elucidates the other.

"Except a man (that is any one) be born of water and the spirit, he cannot enter into the kingdom of God," John iii. 5. It is thought by some, that the amount of this declaration of our blessed Lord is, that *ordinarily speaking* no one can enter heaven without baptism. But if it be that the kingdom of God, *which is on the earth*, is here referred to, we know that the Church is the gate of heaven, that is, in the general dealings of divine grace, (for we are now not speaking of the exceptions) entrance into the latter, is only by the way of the former. Under either interpretation, therefore, the sense of the text is nearly the same, and it certainly states very strongly, the obligation of the friends of the young to seek their baptism.

SECTION IV.—*The advantages of Infant-Baptism.*

It reminds the parent, the minister, and Christians in general, of their respective obligations to the young, and in a manner,

peculiarly impressive. By a divinely instituted ordinance, they are taught, that the spiritual welfare of the child has the strongest claims on their attention, that it is a far more important concern than the cultivation of his intellectual and physical powers; that it is a concern with which the Almighty has condescended to interest himself; and that measures for promoting it ought to be commenced at the earliest period of life, while the heart is yet tender, and least occupied by sin. They are reminded that, in the important undertaking of preparing the child for a happy immortality, God has chosen to employ several instruments: the persons who present the child at the font, viz: the sponsors; the ministers of the Church, under whose especial care the child is placed by the act of baptism; and the congregation in general, whose vigilance, as there may be occasion, and constant prayers, and good example, are to be employed in his favor. It is not easy to conceive of a ceremony more instructive, not only to the parties concerned, but to all the spectators, than infant-baptism. The sinfulness of human nature; the necessity of the atonement of the Son of God, and of the renewing of the holy Ghost; the worth of the soul, the salvation of which, the true friends of the child should be anxious to promote, and to which purpose they should direct their efforts, almost as soon as he is born, are among the important truths declared most significantly, by this highly interesting ceremony. But my present design is to consider the utility of infant-baptism, not so much with respect to parents, guardians, ministers, their fellow-christians, and the community in general, as with respect to the infants themselves. It is sometimes asked, (and in a manner indicating a belief on the part of the proposer that the question cannot be satisfactorily answered :) "What is the use of baptism to an infant?" Now, it is proper to premise, that even if this question could not be answered, the utility of baptism to *every one*, of its partakers would not be doubtful; or the obligation of administering it to infants, in the least degree weakened. There may be uses of a divine ordinance, which God may not choose to make known to his creatures, and it is their duty to comply with *his will*, without inquiring into the expediency of their doing so. Certain it is, that disobedience will expose them to the divine displeasure, and that obedience will be amply rewarded. This objection is sometimes stated thus: "Are not many baptized infants as destitute of real religion as others, and many unbaptized infants brought up in Christian knowledge equally as well as the baptized ones?" It has been well answered, "Are not many baptized *adults* as destitute of religion as heathens? Are not many who were baptized in infancy, as gracious and holy as those who have been baptized in adult age?" Such objections, if they have any weight, would invalidate all the divine ordinances, for that some who neglect these ordinances are better than some who comply with them, that is, externally, is undeniable. But the proper inquiries are, would not the good men who neglect ordinances, be better if they had used them? Are they not guilty before God for not complying with them? But it is not necessary to dwell on

these views of the subject, since the question, supposed to be so difficult, admits of a direct reply.

Six uses of baptism to an infant may be mentioned. The first is, that it strengthens in the mind of his parents the sense of their obligation, with respect to his religious education. Any measure which enforces, in the smallest degree, parental duty is useful to the child. But baptism calls parents to their highest duty, that which relates to the soul. In that ordinance, God himself speaks, and, by a visible sign, adapted to affect both the mind and the heart, persuades them to a service the most valuable which they could possibly perform for their child, that of guarding him from sin; guiding him in the path of virtue, which is the path of peace and pleasantness; and preparing him, under divine grace, for immortal felicity and glory. An ordinance which thus instructs and incites the parents, cannot but be a great benefit to their child.

The second advantage is this; it raises up new friends for the infant, new physicians for his soul, new monitors against sin, and new helpers on the journey to heaven. Reference is here made, not merely to the sponsors, with which, according to the regulations of our Church, the baptized infant is provided. The minister and the whole flock are, in a sense, the sponsors of every infant introduced into their fellowship, that is, they are under an implied engagement, "to watch for his soul as those who must give account," and to promote, each in his proper sphere, his spiritual health, and growth, and happiness. By the act of baptism, there is a covenant formed, as between the Almighty and the infant, so also between the latter and the Church, he engaging by his sureties, to heed the voice of the Church, and the Church engaging to bless him with her sympathy, her counsel, the light of her example, and her daily prayers. And shall it be said that baptism, whereby the infant is entitled to the "communion of the saints," among whom he now is numbered; to their intercessions at the throne of grace, and to the pastoral care of the ministers, as now one of the lambs of the flock, is of no use to him? With far more propriety, might it be said, that the tender nurse, the skilful physician, and the wise teacher, whom you are careful to provide for him, at so much cost, are of no use. With the unbaptized infant, the Church has no other concern, than with infants in general. The baptized, whether young or old, sustain a relation to the Church, which cannot but be of great advantage to them, unless we deny the importance of nipping sin in the bud, and planting the seeds of virtue before the heart is overrun with weeds; unless we deny the usefulness of religious friends, of ministerial superintendence, and of those prayers of the righteous, which God himself hath declared avail much.

The third advantage is this; by baptism, the infant is introduced into the best of schools, for it was founded by God. The Church is a school in which the lessons are divinely ordered, and the instructors divinely appointed, and proficiency is certain, for a divine blessing will crown with success, the efforts made in conformity

to the divine directions. Now, if the discipline of the body and the mind be important, much more is the discipline of the immortal part of our nature. And if the judicious parent commences the former almost from the birth, he has a better reason, for commencing the discipline of the latter, at an equally early period, even the recommendation of the most wise God. As it cannot but be useful to the child, to treat him according to the plan of education, suggested by divine wisdom; to introduce him into the school, mercifully provided for him by his heavenly father; baptism, the incipient measure in that divine plan, and the act of initiation into that school, cannot but be useful to him.

The fourth advantage of baptism to the infant is; that it will strengthen, in due season, in his mind the sense of religious obligation. Who can doubt that piety in the heart of Samuel was strengthened by the information that, when yet an infant, his pious mother had dedicated him to the Lord in his holy temple? There are many considerations suggested by his baptism in infancy, which might be advantageously used for awakening in an ingenuous youth, a lively sense of the supreme importance of religion, and for supplying him with the strongest motives to "abhor that which is evil, and to follow after holiness." Tell him that the first building into which he entered from the parental threshold, was none other than the house of God; that in the holy temple, in the presence of men and angels, he was solemnly dedicated to the divine service; that the whole congregation, on that occasion, made intercession with God for his virtue and salvation; and that kind friends then bound themselves by a deliberate promise, to bring him up to lead a godly and a Christian life. Tell him of the solicitude, in his behalf, manifested by his pious parents, and the sympathy of those present at that interesting moment, when the minister took him into his arms; commended him to the covenant mercy of God the Father, the Son, and the Holy Ghost; and exhibited him to the assembly, as now pledged by the sign of the cross, never to be ashamed of the gospel, and to continue "Christ's faithful soldier and servant unto his life's end." Meditation on such a scene and transaction, cannot but be spiritually beneficial as to all, so in particular to the person most immediately concerned. "Besides it is profitable to young children to have an early pre-engagement laid upon them, which, without the highest baseness and ingratitude, they cannot afterwards retract. No person of common ingenuousness, who hath any sense of honor, or any tolerable degree of conscience within him, can without shame and horror break those sacred bonds asunder, by which he was bound to God in his infancy, when he comes to years of understanding; but, on the contrary, will think himself in honor and gratitude bound to own, and stand to the obligation which he then contracted, when he was graciously admitted to so many blessings and privileges, before he could do any thing himself towards the obtaining of them, or understand his own good."*

* London Cases, page 447.

The fifth advantage of baptism to an infant is; that it may procure for him a measure of divine grace. "Be baptized every one of you," says St. Peter, "and ye shall receive the gift of the holy Ghost." It must not be said, that this precious gift cannot be participated by the infant, since St. Peter proceeds, "for the promise is to you and your children." What promise? If you refer it to the words immediately preceding, then here is a direct declaration, that the holy Ghost will be given to the children. But if you refer it to the first clause of the sentence, thus: "Be baptized—for the promise is to you, and your children," then we are here taught, that the great promise of the gospel, viz. redemption through Jesus Christ, is held forth to children, as well as their parents, and therefore the *sign* and *seal* of that promise, viz. baptism, is to be participated by them, and therefore the effect of that seal, viz. the gift of the holy Ghost will be received by them also.

But where is the difficulty of conceiving, that infants may receive the influences of the holy Ghost? They need the purification of the holy Ghost, for man is *born* in sin. Are they comparatively too innocent? The wise man declares that "into a malicious soul, the holy spirit will not enter, and that he will flee from deceit." Is there any *necessary* connection between these sacred influences, and a mind at full maturity, so that no other mind is susceptible of them? That infants can have no consciousness of those influences, can be no argument against their having them, for adults are certainly moved by the spirit, at times, without their being conscious of his presence. The infant temper may certainly exhibit some fruits of the spirit, "love, joy, peace, gentleness, long-suffering, and goodness." But there is no occasion to resort to reasoning when we have facts. We are expressly told, that "John the Baptist was filled with the holy Ghost, even *from his mother's womb*." The infant, by circumcision, was made a child of God, and so a partaker of the influences of his spirit. In like manner, under the Christian dispensation, by the instrumentality of the ordinance of baptism, he is made "a child of God," and therefore a sharer in that privilege of God's children, the sanctification of the holy Ghost.

The unconscious infant in Egypt, in the use of a means of divine appointment, (viz. the sprinkling of blood on the door-posts) by virtue of the faith of his parents, received a temporal blessing, even deliverance from the destroying angel. In like manner, in the use of another divinely appointed means, viz. baptism, by virtue of the faith of his sponsors, he receives a spiritual blessing, even the aids of the holy spirit. Now if there were no other benefit to be expected from this ordinance, this alone would afford an irresistible motive for seeking it in behalf of infants, for to be "without God" is indeed a sore evil, and to have his spirit with us a most precious privilege.

The sixth advantage of baptism to an infant is; that thereby he is made a member of the Church.

Baptism is the appointed means of admission into the Church, and the Church the appointed means of admission into heaven. It

would be incorrect to say that no one could be admitted into heaven but by passing through the Church, or in other words, without baptism. But it is wise, as for adults, so also for infants, to rely rather on the ordinary and covenanted, than on the extraordinary and uncovenanted mercies of God. A wilful neglect of the prescribed means for securing the divine favor is a great sin, as a faithful use of them will have a sure reward.

(*To be continued.*)



FOR THE GOSPEL MESSENGER.

THE DESIGN OF A DOUBLE CHANCEL,

As at St. Paul's Church, Charleston.

Messrs. Editors.—Many of your readers who have been at St. Paul's Church in this city, must have noticed how very large is the space appropriated for the "Chancel," and also that there is a double railing, one to separate the chancel from the body of the Church, and the other, as if to separate the outer from the inner chancel. The following extract from Bishop Beveridge's Sermon, preached at the opening of the Parish Church of St. Peter, Cornhill, London; leads me to believe that the design of the arrangements above mentioned was, that the communicants should at the call "draw near," assemble within the outer chancel, and thus be separated from the rest of the congregation, and that they should receive the communion successively kneeling at the rail of the inner chancel. I subjoin the extract from Beveridge:—

"The sacrament of the Lord's Supper, being the highest mystery in all our religion, as representing the death of the Son of God to us, hence that place where the sacrament is administered, was always made and reputed the highest place in the Church. And therefore also it was wont to be separated from the Church, by a skreen or partition of net-work, in Latin, *Cancelli*, and that so generally, that from thence the place itself is called the *Chancel*. That this was antiently observed in the building of all considerable Churches, (for I speak not of private Oratories or Chapels) within a few centuries after the Apostles themselves, even in the days of *Constantine* the great, as well as in all ages since, I could easily demonstrate from the records of those times. But having purposely waved antiquity hitherto, I am loth to trouble you with it now. But I mention it at present, only because some perhaps may wonder, why this should be observed in our Church, rather than in all the other Churches, which have been lately built in this city: Whereas they should rather wonder, why it was not observed in all others as well as this. For, besides our obligations to conform as much as may be to the practice of the universal Church, and to avoid novelty and singularity in all things relating to the worship

of God, it cannot be easily imagined, that the Catholic Church, in all ages and places, for 13 or 1400 years together, should observe such a custom as this, except there were great reasons for it.

What they were, it is not necessary for us to inquire now. It may be sufficient to observe at present, that the *Chancel* in our Christian Churches, was always looked upon, as answerable to the holy of holies in the temple, which you know was separated from the sanctuary or body of the temple, by the command of God himself: And that this place being appropriated to the sacrament of the Lord's Supper, it ought to be contrived, as may be most convenient for those who are to partake of that blessed ordinance. But it must needs be more convenient for those who are to enjoy communion with Christ, and in him with one another, in this holy sacrament, to meet together, as one body, in one place, separated for that purpose; than to be dispersed, as otherwise they would be, some in one and some in another part of the Church."



EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 116.)

1715—" [The Society's information states,] From the Carolina's both North and South, that Dr. Le Jeau, in St. James' Parish, is very successful, amidst other ministrations, in reconciling differences; that Mr. Maule in St. John's Parish, labours so incessantly, as to prejudice his health much, which he regards not, whilst his communicants increase: That Mr. Osborn, at St. Bartholomew's, by gentle methods, prevails with some to be communicants, who were never before reconciled to that holy ordinance, and baptizes adult persons: That Mr. Bull, at St. Paul's, doth not perform the Lord's work negligently, but persuades his people to keep the ordinances of God blameless, who are all willing to be guided by him; and send the glad tidings, that the clergy there live in perfect unity, and brotherly love: That Mr. Taylor, at St. Andrew's, baptizes many adult persons, as well as children, whites and negroes: That Mr. Guy, at Port-Royal, reconciles many to the public worship of God, by preaching assiduously in different and distant parts of his extensive parish: That Mr. Hasell, at St. Thomas', attends on the company of his parish *at the camp*, during the Indian war, that they may not want the comfort of any holy office.

"Want of peace, and a firm correspondence with those Indians which encompass, as it were, the British territories: The want of this, as it is very well known, has brought innumerable difficulties upon us, not only amongst the Indians of the Five Nations so called; but bordering on the frontiers, and intermixed with our people, in both the Carolina's.

"At our own doors, it is feared, must be laid those miscarriages, which have involved multitudes of innocent people, under the most dreadful consequences of the Carolinian war; where covetous and unrighteous dealing, have been the roots of so many inexpressible evils, not easily to be enumerated, by breach of friendships, &c.

"[Donations of books.] To the Rev. Dr. Le Jeau, some Society sermons, with other books, a great part of which have been distributed to those who make a good use of them, not excepting the slaves, who are desirous of instruction, and to receive the ordinances from the ministers of their parishes.

"Among incidental expences, is mentioned the instruction and maintenance of Prince George, son of a Yamousee, for sometime in England, who may in the hands of God, become a healing instrument for cementing those late breaches, which have been fatally widened, between the English and their neighbours on the frontiers of Carolina; and a seasonable gratitude may cause many thanksgivings to God in the Society's behalf; and the allowance of a bounty of £20, to all the ministers of the Church of England, in the province of South-Carolina, during the stress of the war.

1716—"Notwithstanding the difficulties the Society has struggled with, they have, beside their great, constant, and standing expenses, in salaries to missionaries, catechists, &c. been likewise at an *extraordinary charge*, for extraordinary emergencies, in supplying their missionaries, both with money and books. As, particularly, in supporting their missionaries in South-Carolina, during the calamities which befell that country, in the late war with the Indians, by a gratuity of £20 pounds each, to the Rev. Dr. Le Jeau, Mr. Johnstone, Mr. Guy, Mr. Bull, Mr. Jones, Mr. Maule, and Mr. Hasell; and a year's salary to Mrs. Martha Osborn, widow of the Rev. Nathaniel Osborn, who was a great sufferer in those calamities, and died in the service of the society. And a further gratuity of £30 each, to foreign ministers there, Messieurs. La Piere, and Richburg, upon the account of the great losses they sustained at that time from the Indians, and pressing straights they were driven to; insomuch that, as the society has been informed from several hands, they could not have subsisted, but for that compassionate relief of the society.

"Several negroes, and many other adult persons, as well as infants, had been baptized

1717—" [Presents in books.] Two copies of the Lawfulness and Reasonableness of Conformity to the Church of England manifested, &c. sent by an unknown person. Also, a Malabarick Grammar, being a present to their library, from the *Society for promoting Christian knowledge*, and brought by the Rev. Mr. Shute.

1718—"The Society have resolved to exert themselves as far as they can, and have agreed to send several new missionaries forthwith to Pennsylvania and Carolina; Naraganset, and Stratford in Connecticut; where there is represented to be the greatest want of ministers.

"N. B. The Society allows £10 worth of books to each missionary for a library, and £5 worth of small tracts, to be distributed among their parishioners; and several other parcels of books, as the Society think them wanting.

1719—"They have also appointed the Rev. Mr. Peter Tustain, their missionary at Goose-Creek, at Georges' Parish, in South-Carolina, with a salary of £50 per annum, which is a new erected parish, and from whence the people have frequently and earnestly applied for a missionary, the provision made by act of Assembly, not being sufficient to maintain a minister there. The Society have also agreed to send over several other missionaries, one to St. John's, and another to St. James', in South-Carolina.

"We learn from Mr. Hasell of St. Thomas' parish, in South-Carolina, that the number of his communicants increases, and that he has baptized several children, and takes care that such negro children as belong to his family, are instructed in the principles of the Christian religion, and taught to read. From Mr. Guy of St. Andrew's parish, in South-Carolina, that since his coming there, his labours have been very successful, having baptized upwards of thirty children, white and black, and three adult persons; that the communicants are sixteen in number, and hopes, in a short time, to see them increase.

"The Society have received a representation from the Church-wardens and vestry of the parish of St. Paul's, in South-Carolina, concerning their missionary there; acquainting the Society that he hath gained their best affections, and doth in all respects, discharge his duty to their greatest satisfaction and happiness. And agreeable to this account, Robert Johnston, Esq. reports in his letter to them, dated Charleston, May the 20th, 1719."



REV. ABIEL CARTER, A. M.

In the following extract from "a Eulogy on the Rev. Abiel Carter, A. M." delivered at the request of the Masonic Fraternity, of Savannah, by the Rev. Mr. Jones; the pastoral character of that lamented minister, is very happily delineated. It will be read with interest by all, under whose attention the pages of this number of our journal may pass—and our clerical readers, especially, will find in it, circumstances and reflections worthy of note.

As the Rector of a Church, our lamented friend was endued with wisdom from above, mingling the exercise of discipline with such Christian forbearance, that he often gained his object by the exercise of kind affections, when the sterner course of positive injunction would have proved unavailing. The qualifications of the members

of his communion were regarded with anxious solicitude, and he availed himself of every facility for leading their minds to a correct understanding of the nature and design of the ordinances of the gospel. The last time that he administered the sacrament of the Lord's Supper in this holy sanctuary, will never be forgotten by those present, while life remains. It was during the sickly season, when his own health was feeble, and after several of his communicants had been removed by death. He alluded in a very feeling manner to the recent instances of mortality, and never was the inquiry more forcibly brought home to each individual, "Am I prepared to bid adieu to the scenes of earth, and to enjoy the bliss of heaven?" or the importance of the exhortation more strikingly impressed, "Be ye also ready."

No Clergyman was ever more beloved by his congregation, or rendered more happy by the exercise and interchange of kind and friendly offices. His heart was formed for affection, he sympathized with every object of suffering and affliction, and it is hardly too much to say, that he fell a victim to excessive sympathy. There is a pleasure in the thought, that I address those who appreciated his excellence, and whose hearts respond to my own. I know the solicitude with which you watched each pulse of our brother as he lay on the couch; the incessant inquiries from every part of the city respecting the progress of his disease. Could your prayers and your exertions have prevailed, the exercises of this day had not been mingled with sorrow.

We approach the closing period of so devoted a life with peculiar emotions. That desire for immortality which is inseparable from our nature, prompts the anxious inquiry, with what views and feelings did that ambassador of Christ meet the approaches of death? when the lamp of life was glimmering in its socket, soon to give light no more on earth, how did the heaven-born spirit within sustain itself? whence did it derive its support, and look for its glorious and eternal crown? Not, my brethren, to the base alloy of human inventions, or the ephemeral pleasures of a transient existence. Far different thoughts pervaded the enraptured mind of this holy man. He was then supported by triumphant faith and Christian confidence. All worldly thoughts were banished from his contemplation, and a foretaste of heaven afforded the most lively enjoyment. He died, as he had lived, evincing the power of divine grace, and animated by the well grounded assurance of complete fruition in the realms of bliss, through the merits of our Lord and Saviour Jesus Christ.

In his preaching, our departed brother was eminently evangelical. We use this word in a gospel, not a party sense. From a diligent and attentive perusal of the sacred volume, he had imbibed in a high degree its spirit, and was able to enter into the scope and design of its different parts with remarkable facility. His lips preserved knowledge, and he did not fear to declare the whole counsel of God, but spake in the demonstration of the spirit and with power. He had, as it were, an unction from the Holy One, which was infused into all his discourses; and whether he dwelt on the sinfulness

of man, the atonement of Jesus Christ, or the final judgment, you perceived a soul tremblingly alive to the magnitude and importance of his subject, and ardently solicitous to produce in the minds of others, those practical convictions that had taken such firm hold, and excited such glowing zeal in his own. It was evident to all, that the love of kindness dwelt in his heart, yet with the most exquisite sensibility and tender regard for the feelings of those whom he addressed; as the minister of Him who came not to call the righteous but sinners to repentance, he arraigned the transgressor of the divine law before the bar of reason, conscience and revelation, and made him feel that God would be eternally just in his condemnation, unless he repented and believed in Christ.

You have beheld his exhausted frame in this sacred desk, when with tears flowing from his eyes, and the words of salvation from his lips, he made an impression deep, solemn, lasting as eternity. Could holy fervor and Christian faith, evinced under such circumstances, have effected the object for which the gospel revelation was made, not one of you would now be a stranger to the consolations of our holy religion, and he might claim you before the Eternal Throne as seals of his ministry, and the crown of his rejoicing. His voice you will never hear again uttering those impressive truths, which reached the inmost feelings of your hearts; but from the abodes of holiness and felicity, he will look with intense anxiety on every thing which relates to your preparation for heaven, and advancement in the graces of a Christian life. Let not his fondest hopes be disappointed, by finding any of those whom he had cherished as the followers of the Lamb, at the day of final retribution on the left hand of God.

Our brother was a firm and enlightened supporter of the doctrines, institutions and government of the Church. His religious opinions were the result of long and close investigation, and the process through which his mind had been led in obtaining a knowledge of the truth, was always before him, hence the evidence in its support was so familiar, that he could not fail to convey clear conceptions of Christian doctrine to the minds of his hearers. * * * *

He felt that all the sentiments and doctrines of the Bible were sacred truths, that should in the course of his ministry, be presented before his people for their reproof, correction and instruction in righteousness. His heart was the seat of most extensive philanthropy, and glowed with affection for his brethren of the human family. No person possessed more genuine liberality of sentiment and practice, we mean not that spurious liberality, which too often assumes the name, and professes to treat with equal regard, or rather with equal indifference, all the varying shades of religious opinion, that are current in the world; but that noble and dignified career, which kept him in the even tenor of his way, induced him to make no interference with the conscientious labors of others, and to avoid *those attempts at union, that in the present state of human nature, often prove a fruitful source of disunion, and lead to a sacrifice of some of the doctrines of Christianity.* When differences arose in any of the religious denominations

around him, none were more solicitous that the divisions should be healed and harmony prevail; yet he attached himself to no party. His course was marked with no obliquity, his path was as a shining light. The voice of calumny shrunk abashed at his presence, and though the moral elements were conflicting, and seemed ready to burst asunder, his sphere of action was calm and peaceful.

Few men have more thoroughly probed the human heart, and from their knowledge of its deceitfulness, more successfully guarded the flocks committed to their charge, from the restless attacks of innovators on one hand, or the insinuations of professed friends on the other. He was a sincere, faithful, and affectionate pastor, and his praise is in all our Churches.



ON FAMILY PRAYER,

An Extract from "Bugg, On the Parables."

To this head of public prayer, may be reduced the assembling of a family together, to offer up their joint petitions to God: Whether by the chief of the family, or by some minister of religion, if present; and this has been a practice of very long standing, and is of excellent use.

It keeps a family in a serious sense of religion: It accustoms youth to it betimes; and is an excellent example to children and servants, who are apt to mark and imitate their parents and masters steps, more than they are aware of: and young people will be inclined to think, there is something more than ordinary in religion, when they see those, of whose prudence and experience they have an opinion, so seriously set about it.

The returns of these family devotions at the *beginning* and *close* of the day, ought not, without good reason, to be omitted. For they naturally tend to make people more industrious and just in their dealings in the world: as keeping up in their minds, a sense of their being in the sight and presence of God: and likewise to prevent abundance of folly, and levity, and looseness of manners, and make the days sober and honest, and the nights innocent and chaste. And this appears to be evidently true, in the great difference any man may discern between families, where this holy custom is, and is not, observed: Idleness and laziness, pilfering and cheating, swearing and lying, lewdness and intemperance, and debauchery of all sorts, generally, where it is neglected: and good order, modesty and sobriety, diligence and faithfulness, where it is observed. For it tending so much as it evidently does, to the making men good Christians. It consequently must needs tend to the making them good in every relation.

These solemn family devotions, are likewise a very good preparation for the better performance of the more public offices in the great congregation. For they tend to create that habitual serious-

ness, and recollection of thought, which our public prayers command, and without which, we shall offer but the sacrifice of fools. The more men are affected with the prayers of a family at home, the more sacred and awful will the *public* service in the house of God appear to them: If attentive and devout *there*, much more so here: and the more they feel the comfort of joint devotions in their own house, the more desirous will they be of, and the more benefited and refreshed by, the harmony of a full choir in the holy temple.

I am afraid this pious custom, is now-a-days too much neglected, some grudging to take so much time from their other employments as their duty requires: and others on *evenings* especially, making themselves unfit for the performance of it by tarrying long at the wine, and inflaming themselves with strong drink; and some truly, thinking it too precise and puritanical a thing to be practical now-a-days: but these last should have a care, how they throw ill names upon what our religion has made our duty, and what has all along been observed by the best men in the world: and they would do well to consider those words of our Lord, (Mark viii. 38.) whosoever shall be ashamed of me and my words, in this adulterous and sinful generation, of him, also, shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.

Is it a fitting reason, that a thing so excellent as this, should be despised and disused, because those, that in other matters dissent from us, are so careful to observe it? Let their piety, in this instance, rather shame us into *amendment*, that we may not be behind them in no good work, and leave them no occasion of cavilling and making objections against our Church, by reason of the careless, indifferent religion of some that are of our communion. In particular, this neglect of family devotions is often thrown in our teeth, and the best way to take off the aspersion, is heartily to set about the practice of the duty.

It is our great happiness, were we duly sensible of it, that we are members of the most primitive Church in the world, and the greatest encourager of true piety and religion, and methinks we should be very careful, had we any love for this Church, any desire it should flourish and prosper, not to disparage it by so disagreeable a conversation. Let us grow wise, and live up to what we profess in this and every other particular, and transcribe the excellent rules of our Church in our conversation. Let us act as true sons of the Church, as well as talk as such: and then, no doubt, but God and his truth will prevail. We are as a city built upon a hill, a light set on an eminent place, many envious eyes are upon us, and rejoice to see our taper burn dim, and our city defiled by wickedness and impurity: wherefore we should be the more careful to trim our lamps, and purge out our stains, and shine brightly, in the midst of a crooked and perverse generation, that these men seeing our good works, may at length glorify our heavenly Father, by a hearty union and communion with us, and return to the fold which they have so groundlessly deserted.

As for such as grudge time for this duty of praying in families, let them consider, whether they can indeed, improve it more to their advantage: whether the gain of a little money is to be compared to having the blessing of God, and the guidance and protection of his good providence, and whether their time was not chiefly given them to worship God in, and to make provision for another world.



FROM THE EPISCOPAL WATCHMAN.

CLERICAL DUTIES AND RESPONSIBILITIES.

The admirable extracts which we have made from the primary Charge of the Bishop of Llandaff, (Dr. C. R. Sumner,) will not require any recommendation from us, to secure for them the attention and approbation of our readers. The apostolical boldness and plainness with which he reproves, rebukes, exhorts: the pious fervor with which he urges upon his brethren the responsibilities of their high vocation; and the spirit of evangelical charity, which, like the odour of a precious ointment, pervades and perfumes the whole, are far above our praise. It is matter of sincere congratulation to the Church, as it is of credit and honor to the British government, that the author of this excellent Charge, has been elevated from the humble diocese of Llandaff, to one of the most important and influential stations within its gift, the See of Winchester.

"The returns with which I have been furnished, present, in too many instances, painful reports of the smallness of the congregations in this diocese. The examples I am about to give, are not taken from the mining districts, but from places where the Church accommodation is confessedly adequate to the extent of the population. In three parishes, whose united population amounted, at the census in 1821, to nine hundred and thirty-six souls, there are in all only twenty two communicants, and fifty attendants at Church, or about one in twenty of the whole population. In two other parishes, containing one thousand six hundred and forty-six souls, there are only fourteen communicants, and sixty attendants at Church, being about one twenty-seventh of the whole population. In five parishes of larger size, containing together above ten thousand individuals, the deficiency is still more deplorable; the united number of communicants averaging only eighty-two, and of attendants at Church, two hundred and sixty; or about one in thirty-eight on the whole population. In the whole diocese, the gross number of communicants is stated to amount to four thousand one hundred and thirty-four, and of attendants at Church, to nineteen thousand one hundred and sixty-nine, on a population exceeding, in 1821, one hundred and fifty thousand individuals of all ages.

"Of the accuracy of the returns on which these calculations are founded, the clergy who have transmitted them are the best judges; but, on the supposition, that any thing like this statement be a true representation of the condition of the established Church in these parts, it is indeed, a subject calling for serious reflection, on the causes which have led to it, for deep humiliation on account of this spiritual desert, and for unceasing and fervent prayer, for a more abundant measure of divine favor on the parochial ministry. In reply to the circular query, respecting the probable cause of the deficiency, it is attributed, in some few instances, to the want of a resident clergyman, to the negligence of a former pastor, or to the distance of the Church, from the bulk of the population; but in the greater number of answers, it is ascribed either to the activity of the dissenters, or to the indifference of the people to all religion. If it be meant that the dissenters are more active than the established Church, in promoting the cause of religious truth, according to their own view of it, it follows, that we have been unmindful of our solemn promise to "be ready with all faithful diligence to banish and drive all erroneous and strange doctrines contrary to God's word." In such case, it behoves us to call to mind the solemn admonition of our Church—"If it shall happen the same Church, or any member thereof, to take any hurt or hindrance, by reason of your negligence, ye know the greatness of your fault, and also the horrible punishment that will ensue." Nay, if it could be indeed believed, that the examples of ministerial activity, were to be found only in the ranks of dissent, the friends of religion might well be excused for adopting the words of the apostle, until a portion of the same zealous and energetic spirit, were infused into the ministrations of the members of our own communion. "What then, notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice." If, on the other hand, the true source of the evil be the indifference of the people to all religion, has their apathy led to a corresponding exertion of zeal on our part, that if they perish for lack of knowledge, their souls be not required of us at last, as unfaithful watchmen over the sheep of Christ, "bought with his death, and for whom he shed his blood?" Like the apostle, whose labours in season and out of season should be the pattern of our ministry, can we protest, as in the presence of God, that we "have not ceased to warn every one," whether he would hear, or whether he would forbear, "both night and day, with tears," and have taught them "publicly, and from house to house;" calling them all to witness, that we are "pure from the blood of all men!"

"My reverend brethren—God alone, who is the searcher of hearts, is conscious of the truth or falsehood, of the integrity or infidelity, manifested in our observance of those solemn vows, which are upon us as ministers and stewards of Christ's mysteries. It may be that he has not yet seen fit, in trial of our faith, to set his seal to our ministry; or he may withhold his blessing for a time, lest men should attribute their success to a wrong cause, should "sacrifice

unto their own net," and "burn incense unto their own drag." Or it may be that our usefulness has been counteracted by the operation of other causes more dependent on ourselves; by a deficiency of zeal; by a wrong direction of labour; by a partial or imperfect distribution of the divine word; by remissness in securing the affection of our people; or by other still more obvious reasons, to which I am unwilling so much as to allude. But, however, these things may be, our future duty is plain. We are to humble ourselves before Him who alone giveth the increase, that he may be pleased to make us more fruitful labourers in his vineyard, and to multiply our "crowns of rejoicing." And whether he bless or not, we are still to continue to "cast our bread upon the waters," without ceasing, in a spirit of fervent prayer, of redoubled earnestness, of unwearied and patient vigilance, like those who wait the stirring of the waters, and watch over the souls of others, as men who must give account.

"The observation of this sad deficiency, has led me to reflect on the external means by which, under God, your ministry may be strengthened. I have not scrupled to lay open to you, fearlessly, the true state of the case, because it is my conscientious belief that the wound must be probed to the quick, ere it can be healed; and that, to a certain degree, the remedy, with the divine blessing on our labours, is in our own hands. There is no wisdom in shutting our eyes on the face of the land, until others see its nakedness, and come in, and plant and reap in our own neglected vineyard. Rather, let us devote ourselves in earnest to our high and engrossing service, laying aside all meaner pursuits, and giving up every pre-occupying study, which does not either directly or indirectly bear upon that holy work, to which we are solemnly dedicated. Let us sow more seed, that, if it pleases God, the harvest may be more abundant.

"Among other imputations, which, in the course of late discussions, have been brought against the clergy, it has been sometimes said, that they do not advance in intelligence proportionally with the rest of the population. I believe an appeal may safely be made to the candour of every neighbourhood, for evidence to disprove an assertion which, in a general sense, was never more notoriously unfounded than at the present time. This, indeed, is not the age of the Hookers, and Lightfoots, and Brian Waltons, and Ushers, and Jeremy Taylors, the literary giants of former days, whose writings will endure as a monument of what the industry of the Church of England has produced, as long as the language lasts. But there are not wanting among us men, emulous of their patient study, on whom the mantle of their learning would have descended worthily, had the exigencies of the present day demanded a similar exercise of their talents. Practical usefulness may perhaps be singled out as the characteristic attribute of our own times. The dignities of the Church are now no sinecures, and their possessors must be men neither of self-indulgent nor of inactive habits. Many too are the parochial clergy, known only to God,

and the narrow circle of their own parish, who are now labouring, not for man's reward, but for the love of Him who seeth in secret and will reward them openly. Punctual and zealous in the fulfilment of all those legal duties, to the discharge of which they are bound by their office and order, they are yet so far from resting satisfied in the bare performance of the public appointments, that it is their daily care to build up the people in their most holy faith, by acquainting them, from house to house, with the principles of the gospel, and by engaging in all those pastoral functions, which are at once, the stated occupation and the solace; the duty and the delight of the parish priest. Is there one sick? they visit him. Is there one in distress? they succour him. Is there one oppressed? they are at hand to protect him.

"I will only remind you, in conclusion, that there is something still wanting, when every care has been taken for the better ordering of the palpable and visible worship of God amongst us—something without which it will be as a body without a soul—the form and semblance of Christianity, without its power and substance. I take for granted, that every provision has been, or will be made, for the decency of our outward religion—more frequent opportunities of assembling together in public afforded—the truth preached as it is in Jesus—our flocks duly visited—their wants inquired into—their bibles multiplied—the sick attended without waiting for a summons—the Church carried, as it were, to those, who, from age or distance, are unable to be present at the public ministrations. But all this and more may be done, without arriving at the mark of real devotion, or promoting the worship of God in spirit and in truth. The Church may be regulated externally, but that which is within, may yet remain unsanctified and impure. That God's blessing may prosper our ministry, it must be begun, continued, and ended in prayer.—"Except the Lord keep the house, (and more especially his own house, the temple of the heart, wherein the holy Ghost has promised to dwell,) their labour is but lost that build it." In the spirit of prayer, therefore, let us intreat of God, for our people, that, according to his promise, he will be alway with his Church, even to the end of the world, and that "the abundant grace might, through the thanksgiving of many, redound to the glory of God." For ourselves, that we may be enabled to render up our account with joy, and say, if possible, with the great Shepherd of souls himself: "Of those whom thou hast given me, have I lost none." And may "the almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers, which we offer before him, for all estates of men in his holy Church; that every member of the same, in his vocation and ministry, may truly and godly serve him, through our Lord and Saviour Jesus Christ."

Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? Or did any abide in his fear, and was forsaken? Or whom did he ever despise, that called upon him?

POETRY.

FOR THE GOSPEL MESSENGER.

AN EXTRACT.

* * * * *

Cling not to earth—there's nothing there,
 However lov'd—however fair,
 But on its features still must wear
 The impress of mortality.

The voyager on the boundless deep,
 Within his barque may smile or sleep—
 But bear him on—he will not weep
 To leave its wild uncertainty.

Cling not to earth—as well we may
 Trust Asia's serpent's wanton play,
 That glitters only to betray
 To death—or else to misery.

Dream not on friendship—there may be
 A word, a smile, a grasp for thee—
 But wait the *hour of need*—and see—
 But wonder not—their fallacy.

* * * * *

'Think not of beauty—like the rest
 It bears a lustre on its crest—
 But short the time, 'ere stands confest
 Its falsehood—or its frailty.

Then cling no more so fondly on
 The flowers of earth around thee strewn,
 They'll do a while to sport upon,
 But not to love so fervently.

RELIGIOUS INTELLIGENCE.

The Lord's Day.—Our readers will recollect that a few weeks since, it was resolved at Auburn, by a highly respectable convention, from various places in the western part of New-York, to establish and patronize a line of boats and stages, which should not travel on the Lord's day. We are happy to see, from the last Western Recorder, that such a line of boats, is advertised to be in readiness, to run from Albany to Buffalo, on the opening of the canal. It is to run '*night and day, the Lord's day excepted.*' The line will undoubtedly be supported, as the determination to check travelling on the Lord's day, has been made deliberately and on principle.

We are sorry to be obliged to state, in this connexion, that the steam-boat Amazon, Captain Beebe, came up the river, to Hartford, on Sunday last. We perceive, from advertisements, that the Lord's day is the regular time fixed on, for her arrival here. There is no doubt, that the public sentiment is strongly against such a measure. We conclude so, both from the expression of feeling on the part of many of our citizens, and from the fact, that only a year or two since, a similar proposition for the arrival of the "Oliver Ellsworth," called forth a decided opposition, and the proposition was instantly abandoned, as we trust, the present will be.

At the meeting at Auburn, on the 13th March, the people of *Albion*, sent their certificate of approbation of Sabbath-keeping measures, and the *pledge of forty-one* good men and true, to support a line of stages which should not travel on the Lord's day. This was cheering, and we hope and trust—yea believe, that such examples will be followed in all the land.

At a meeting of the inhabitants of Newark, *Resolved unanimously*, That we highly approve of the measures adopted at Rochester, and pledge ourselves to give our patronage to such lines of boats and stages, as do not travel on the Lord's day.—*Ib.*

The Prayer Book.—"Some of the Offices which the Prayer Book contains, are almost fallen into *disuse*; as the Offices for Visiting the Sick, for the Churching of women, and a part of that for Private Baptism." This article of intelligence, which we derive from one of the northern periodicals, has both surprised and afflicted us. We derive satisfaction from knowing, that the admirable Office of "Visitation for the Sick" is not disused, in this diocese, and we hope that it will be restored to the respect, to which it is entitled in every one of the dioceses. There may be particular instances, in which the use of it, even abbreviated, as is permitted by the Rubric, may be impracticable or expedient. But even in those instances, some of the prayers in it, will probably be found preferable to any other. The Office for "Private Baptism" is seldom used here, because most of the baptisms take place in the Church. But it cannot be said to be disused, because only used in the few cases that require it. With respect to the Office of "Churching," it is disused, because we are expressly allowed by the Rubric, to substitute "the concluding prayer alone." To authorized disuses there is, to say the least, less objection than to such as are otherwise.

Society for promoting Christian Knowledge.—In the course of the year, the Society for promoting Christian knowledge, has distributed to its members and the public, 54,896 Bibles, 75,547 Testaments and Psalters, 146,663 Books of Common Prayer, 91,897 bound Books, and 1,092,844 Tracts. The receipts of the Society have amounted to £70,000, and its expenditure to £65,645. Of the latter sum, £54,652 have been paid for books and tracts, issued from the Society's stores; and £7,208 for grants in aid of the foreign operations

of the Society. This large income is not more than sufficient to defray the increasing demands upon the Society's funds.

The Rev. J. Robinson, Bishop Heber's chaplain, in his interesting communication to the Society, has said: "I cannot close my letter without commending the Tanjore mission, with all its important labours, to the patronage and support, I will venture to say more, to the affectionate regard of the committee. Most richly do they deserve all the nurture, all the assistance, all the kindness that can be shown them. The wisdom of all the institutions of the venerable Schwartz, (whose name is yet as fresh in every town and village of the Christians, as if his earthly labours were just ended, and whose memory is held in such deep and holy veneration, as we are accustomed to render to apostles only) is visible to all who visit that most interesting country, and leaves no doubt on the mind, that the best and wisest method of extending the kingdom of Christ in this country, is to strengthen these existing establishments. They have in them a principle of unlimited self-extension; and if, in the last twenty years, with many and great discouragements, the labours of those venerable men, who have trod in the steps of Schwartz, have effected so much, what may we not hope from the same men, when their means of usefulness are increased by your bounty? But, alas! they have a still stronger claim upon your hearts. They were the object of the deepest interest and most intense anxiety to our dear lamented bishop. It would be hardly too much to say, that his blood was a libation on the sacrifice of their faith: for he died while caring for their welfare, and labouring for their good. He had seen every part of India; but he had seen nothing like the Society's missions in Tanjore. Again and again did he repeat to me, 'Here is the strength of the Christian cause in India: it would indeed be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these Churches.'"

Domestic and Foreign Missionary Society.—Extract from the Proceedings of the Board of Directors, at a special meeting, holden on the 25th and 26th of October, 1827.

"*Resolved*, That it be recommended to the Executive Committee to commence the publication quarterly, or oftener, if they should deem it expedient, of articles of intelligence, in relation to missions, calculated to interest the members of the Church, in this great cause of Christian benevolence, and that they forward copies of the same to the patrons, subscribers, and societies auxiliary to this Society.

The first number of the quarterly papers was published in March, and some copies of it have been received in this city. It states, that in order to found a missionary establishment on the western coast of Africa, an agent to make collections was sent out in 1822, and in a few months obtained \$1800, together with much clothing, and other useful articles, but that they have not been able to procure a suitable missionary till the present time, who it is expected will soon depart for the station, at which a wide field for usefulness is

said to be open. The quarterly paper also contains a statement of \$576 67, as having been contributed to this Society, since 25th October last.

Mediterranean Mission.—The labours of those who are employed in missionary objects, in the countries adjoining the Mediterranean, are daily assuming a more interesting character; and heighten the anticipation of that period, when, by the blessing of God on the prayers and endeavours of his servants, pure religion shall be communicated to the eastern Churches; and, through them, to their Mahummedan and Heathen neighbours.

It was stated in the last report, that Mr. Hartley on leaving the Ionian Islands, proceeded to Asia Minor. He afterwards made an excursion to the country of the Seven Churches. He states the following contrast between the condition of some of these ancient Churches, and that of others. "While Ephesus, Laodicea, and Sardis, the three Churches which called forth the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins. Philadelphia, together with Smyrna and Thyatira, (and this is also the case with Pergamos, which I have not yet visited) still contain flourishing communities of Christians. The pen of a celebrated infidel, bears witness to a circumstance, which is worthy of notice in regard to Philadelphia. 'Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and, at length, capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins.' "

Diocese of Barbadoes and the Leeward Islands.—We have received information from this diocese, respecting the progress made in the work of education, and particularly a report of the branch association, established in St. Christopher, in aid of the Society for the religious instruction of the negroes. The Bishop and his Clergy, are steadily advancing the system of catechetical instruction on the estates which are open to them, and we are glad to observe, that the number of those, from which they are excluded, is daily diminishing; there are some instances, too, of managers affording instruction to the slaves, during the intervals which elapse between the visits of the catechists. The usual course adopted is to read a form of prayer selected from the liturgy, and to deliver a plain discourse, generally one of Mr. Harte's Lectures on St. Matthew's Gospel; and to examine and instruct the younger negroes in the Church catechism. In each parish there is a Sunday school, and there is only one Island, which has not one or more large day schools, in full and effective operation; in this, one will be opened as soon as a proper master and mistress can be provided. In all these schools, the free-coloured and slave are instructed together; in some, the white and free-coloured; in others, the white, the free-coloured,

and the slave. These schools afford religious instruction with reading, writing, and arithmetic, on the national system, and under the superintendence of the Clergy, with several active and excellent laymen. At Bridge-town, in particular, there are two excellent schools, one for white boys and girls, and the other for coloured boys and girls; both well conducted and producing great good: the latter has 200 children. In the Island of St. Christopher, it appears that upwards of 500 children are receiving instruction. In many parishes a week-day evening lecture has been established, which is generally well attended, if obstacles are not opposed by the managers of the estates.

A list of marriages and baptisms of slaves in the Island of St. Christopher, gives of the latter, 366; of the former, 15.

At the last general meeting of the Society, the following resolution was passed:—

“The Society is highly gratified at perceiving from reports and extracts of correspondence, now submitted to the general meeting, and from information of a similar nature, received during the last year from Jamaica, that so much has been done in a short space of time, for the promotion of Christian knowledge in the West Indies; and will be anxious to assist and encourage the exertions now making by the Bishops and Clergy, and by many proprietors and managers of estates for its extension; and resolve to grant the sum of £500 to the Bishop of Jamaica, and a like sum to the Bishop of Barbados, to be expended under their Lordships’ direction, in furtherance of that great object, in which the Society and the nation at large, have long expressed so deep an interest, the general diffusion of religious instruction throughout the West Indies.”

Hudson’s Bay.—The Missionary Church is a very humble structure, but it has considerable interest attached to it, on account of its being the first Protestant Church ever built in those extensive regions; for, to behold proofs of the progress of the gospel in a foreign land, or to receive evidence of the growth of divine grace in the human heart, and more especially, in a heart that has hitherto been enveloped in heathen darkness, is peculiarly grateful to the mind of the benevolent Christian:—*he* will rejoice to learn that “the sound of the Church-going bell,” is heard amidst the wilds of North American forests, and that at its summons, numbers of Indians, and of little Indian children, hasten forth to listen to the word of God: *he* will rejoice to learn, that the vallies and plains of Hudson’s Bay territory, from the romantic shores of Lake Winnipeg, to the lofty chain of Rocky Mountains, now “smile when a Sabbath appears,” and that the Sabbath is hailed as a period set apart for communion with him, “whom to know is life eternal;”—and, whilst indulging in contemplations so delightful, he will image to himself the dawn of that happy era, when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,” and when every kindred, tongue, and people, shall

unite in worshipping and adoring their God and Saviour, for the blessing of the "Gospel of Peace."

Bermudas.—These Islands are under the ecclesiastical superintendence of the Bishop of Nova Scotia, and although they are distant from Halifax, between 7 and 800 miles, he made them a visitation not long since. "His reception was marked by every possible demonstration of respect from all classes. No Bishop had been seen before on these Islands, and the inhabitants seemed ready to welcome such a visitor with primitive affection.

The Bermudas are divided into nine parishes, each provided with a respectable Church. And though these Churches had been for many years very insufficiently supplied with Ministers, the Committee have great satisfaction in being able to state, that, before the Bishop's departure, he had made provision for the regular weekly performance of Divine Service in every one of them. Throughout the Colony, the zeal of the Clergy, and the excellent disposition of the people, excited his admiration. He administered the rite of Confirmation in each Church, and to more than twelve hundred persons in the whole, of whom, above one hundred were blacks.

"The condition of the negroes," the Bishop observes, "who in these Islands are domestic rather than plantation slaves, and treated very kindly by their masters, could not fail to engage my attention. They require religious instruction; it is certainly their due. They are anxious to receive it in connexion with the Established Church, to which their masters belong, and there seems to be a readiness, on the part of the masters, to acquiesce and even to co-operate in any reasonable method of affording it. A more favourable opportunity can never again occur; as the inclination of masters and slaves is the same,—and the desire of the slaves will certainly be gratified by dissenters, if provision be not made at once for their instruction in the Church. The Methodists are full of zeal in this matter, and if their efforts are on waste ground, they cannot be condemned."

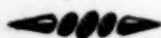
England.—The recent translation of Dr. Sumner from Llandaff to Winchester, and the appointment of Dr. Copleston, late Provost of Oriel College, to succeed him in the former diocese, seems to have given universal satisfaction in England, as well among the dissenters, as among all parties in the Church of England. Numerous vacancies have occurred in the Episcopal bench within the last three or four years, and the appointments to fill them have been generally popular, but none of them appear to have met with such extensive approbation as these two. It is gratifying, too, to observe, that the most of those who have recently been appointed, had previously acquired distinction by their labours in the cause of religion. Such men as *Gray, Lloyd, Blomfield, Sumner, and Copleston*, will be ornaments to any order.

In the nine missions of the Church Missionary Society, there are 54 stations, with which are connected 286 schools. All these dif-

ferent stations are employing 458 labourers; of whom, 124 are Europeans, and 334 born in the respective countries where they are employed. In the schools there are 13,447 scholars, 9479 of whom are boys, 3886 girls, and 882 adults. The gross receipts of the year, £45,950.

South America.—We have frequently alluded (says the Christian Observer) to the religious wants, and the opening facilities for religious exertions, in South America. A communication from an American clergyman lately resident in Buenos Ayres, confirms these views; and we are happy to find, that our fellow-churchmen in the United States, are looking out among their body, for a suitable missionary for this station. This clergyman states, that interesting as is Buenos Ayres, and the statement applies to other parts of South America, in a political view, it is still more so in reference to religion. Together with the yoke of civil bondage, the nation threw off also, as inseparably connected with it, the ecclesiastical domination of the Roman Pontiff; but unhappily, never having witnessed Christianity but as connected with superstition and tyranny, a large number of the more intelligent of the people have rejected both together, the multitude still clinging to their ancient superstitions. The number and power of the Catholic clergy have been greatly diminished. In the city of Buenos Ayres, for example, which contains eighty thousand souls, there are but fifteen Churches, most of them ill-attended and falling to decay. A bishop lately sent from Spain, in a vessel freighted with images, relics, and other ecclesiastical "trumpery," (as Milton significantly denominates such "*tromperies*,") was ordered by the Government to leave the country, and was obliged, after seeking in vain a shelter in Chili, to betake himself to the protection of the emperor of Brazil.

In this aspect of affairs, infidelity, as we have already stated, is making destructive progress; but the plague happily has only commenced, and may, by the blessing of God, be stayed by the zealous, yet prudent measures of Protestant missionaries. We learn with pleasure, that several resident gentlemen of high standing in society in Buenos Ayres, would gladly receive and protect such a missionary, and we earnestly trust that their benevolent wishes will not be disappointed.



BIBLE QUESTIONS.

1. What warrant is there for the use of the rite of Confirmation?
2. What are the nature, design, and benefits of that ordinance?

Consult *Sermons on Confirmation*, by Bishops Bowen, Dehon, Hobart, and Secker;—Jeremy Taylor's *Discourse on do.*;—Dr. Samuel Clarke's *Essay on do.*;—Gibson's *Pastoral Advice*, and other Tracts in Vol. IX. of the *Tracts of the Society for promoting Christian Knowledge*;—Brownell's *Commentary on the Common Prayer*, in the Office of Confirmation;—Mant and D'Oyley's *Family Bible*, on Acts viii. 17. and Hebrew's vi. 2, &c.—*Gospel Messenger*, Vol. II. for March, 1825.

Answers to be returned the first week in June.

NEW PUBLICATIONS.

Bishop Heber's Indian Journals.—This work (says the Journal of Commerce) contains some correspondence. The *Journal*, which occupies the greater part of the book, would of itself appear more than sufficient to have occupied the whole time that Heber spent in his diocese. It was not written with any view of immediate publication, if, indeed, he contemplated publishing it at all. It forms, nevertheless, a monument of talent, sufficient, singly and alone, to establish its author in a very high rank of English literature. It is one of the most delightful books in the language, and will, we cannot doubt, command popularity, as extensive and lasting as any book of travels that has been printed in our time. Certainly, no work of its class that has appeared since Dr. Clarke's, can be compared to it for variety of interesting matter, still less for elegance of execution. The style throughout, easy, graceful, and nervous, carries with it a charm of freshness and originality, not surpassed in any personal *memoirs* with which we are acquainted. The secret is, that we have before us a noble and highly cultivated mind, pouring itself out with openness and candour, in the confidence of the most tender affection—for the journal is addressed to Mrs. Heber. In his description of India, one of the most *loveable* of men, has unconsciously given us also a full-length portrait of himself. It is expected to be speedily issued from the American press.

An Address, delivered to the Students of the General Theological Seminary—in the chapel of the Seminary, on Sunday the 27th of January, 1828, by the Rt. Rev. J. H. Hobart, D. D. Professor of Pastoral Theology, and Pulpit Eloquence.

But a few weeks have past, since we called the attention of our readers, to a discourse preached to the Students of the Seminary, in the chapel, by the Professor of Systematic Divinity, and we spoke of it, as exhibiting in a highly favourable light, the degree of spiritual cultivation to which the students of that interesting institution are called. We have been led to the conclusion, that the establishment of a chapel within the walls of the Seminary, would have a tendency to produce this result, as the discourses of the professors who officiate there, must necessarily bear a nearer reference to the duties and obligations of those who are here preparing for the holy ministry.

This address has been delivered by Bishop Hobart, in the course of his pulpit duty, as one of the professors. It is based on the words of the apostle—"Young men likewise exhort to be soberminded," and the bishop applies it to the temper and conduct, which it is the duty of the students to cherish and observe, with reference to their character as theological students of the Protestant Episcopal Church; to the professors of the institution; to their associated situation; and to their intercourse with the world.

Memoir of the Rev. Herbert Marshall.—Messrs. R. P. & C. Williams, of Boston, propose to publish a brief memoir of the late much lamented Rev. H. Marshall.

As the public has been pleased to express very marked approbation of the notices of that devoted minister of Christ, which have appeared in the Episcopal Register, we doubt not that the proposed publication will be well received. It is calculated deeply to interest the friends of infant-baptism, as it furnishes a striking instance of the force of truth on this vexed and disputed point, and as the difficulties of his situation gave to his charge, the weight of a confessor's testimony to his sincerity; and to the value of the truth he was constrained to receive.

To Episcopalians, and to those who are inquiring into the grounds of preference, for our primitive and scriptural peculiarities, it may prove very useful, as it unfolds the reasons which influenced an intelligent inquirer in a great change of opinion on the subject.

But above all, the soundness of his scriptural piety; the steadfastness of his hope, the lovely grace of his submission and humility, the exalted fervor of his devotional feelings, cannot fail to impress on every heart, a sense of the exceeding value and preciousness of true religion.

We cannot but hope, that the enterprising publishers will be rewarded, by the extensive circulation of so valuable a piece of religious biography.



Theological Library—Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following Donations made during the month of April:

By *Mrs. Ann Akin*.—Paley's View of the Evidences of Christianity, &c. 8vo. sheep, Dublin, 1794. The Advices and Meditations of the late William Haslett, Esq. &c. 12mo. sheep, Philadelphia, 1825.

By *Hon. Thomas S. Grimke*.—Missionary Herald for Jan. Feb. and March, 1828. 8vo. stitched.

By *Daniel Ravenel*.—Biblia Hebræa Lugduni Batavorum, Opera et Studio indefesso, Joh. Georg. Nissellii, Ejusdemq; Typis et Sumptibus, cum Privilegio, 1662, 2 Vols. 12mo. calf.

By *James C. Dunn*.—Washington, D. C. The Eleventh Annual Report of the American Colonization Society, 1828, 8vo. stitched.

By *Ebenezer Thayer*.—Sermons, Evangelical, Doctrinal, and Practical, by Elihu Thayer, D. D. late Pastor of the First Church in Kingston, N. H. 8vo. sheep. Exeter, 1813.

Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts. Entrance through the gate. Library hours, every day, Sunday excepted, from 12 till 2 o'clock.

The Rev. Antoine Verren, of the French Protestant Episcopal Church, has been appointed Professor of the French language and Literature in Columbia College, New-York.

The Rev. George W. Doane, Professor of Belles Lettres and Oratory, in Washington College, Connecticut, has been elected Assistant Minister of Trinity Church, Boston.

EPISCOPAL ACT.

ORDINATION.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, March 23d, 1828, in St. Thomas' Church, Philadelphia, the Rev. William Levington, a coloured man, Deacon, Minister of a coloured congregation in Baltimore, was admitted to the Holy Order of Priests.

OBITUARY.

Died about the close of the last year in France, Mons. Le Baron De Stael. In his death, the Church mourns the loss of one of the most efficient instruments in the formation and progress of the Paris Bible Society, Religious Tract Society, Missionary Society, and Moral Christian Society, and one whose heart was warmly attached to every enterprise for the advancement of the Redeemer's cause, and the salvation of immortal souls, and one of that rare class, who are great in this world, and great in the kingdom of heaven.

CALENDAR FOR MAY.

1. St. Philip and St. James, Monthly Meeting of the Standing Committee of the Pro. Epis. Missionary Society, of young men and others.
- 4 Fourth Sunday after Easter.
5. Monthly Meeting of the Trustees of the Pro. Epis. Society for the Advancement of Christianity in South-Carolina.
11. Fifth Sunday after Easter, or Rogation Sunday.
12. } Rogation Days.
13. }
14. } Pinckney Lecture, at St. Philip's Church.
15. Ascension Day.—Quarterly Meeting of the Managers of the Juvenile Missionary Society of the Protestant Episcopal Church.
18. Sunday after Ascension.
25. Whitsunday.
26. Monday in Whitsun. Week.
27. Whitsun. Tuesday.—Anniversary of Charleston Pro. Epis. Sunday School Society, and Char. Epis. Female Bible, Prayer Book, and Tract Society.
28. Ember Day.
29. Monthly Meeting of the Standing Committee of the Pro. Epis. Missionary Society, composed of young men and others.
30. } Ember Days.
31. }